THE

CAMBRO-BRITON.

FEBRUARY, 1820.

NULLI QUIDEM MIHI SATIS ERUDITI VIDENTUR, QUIBUS NOSTRA IGNOTA SUNT. CICERO *de Legibus.*

THE TRIADS.—No. VI.

TRIADS OF THE ISLE OF BRITAIN*.

XXV.

THE three Arrant Traitors of the Isle of Britain: Avarwy, the son of Lludd, the son of Beli the Great, who invited Iwl Caisar and the men of Rome into this island, and caused the oppression of the Romans; that is, he and his men gave themselves as conductors to the men of Rome, receiving treasure of gold and silver from them every year. And in consequence it became a compulsion on the men of this island to pay three thousand of silver yearly as a tribute to the men of Rome, until the time of Owain, the son of Macsen Wledig, when he refused that tribute; and, under pretence of being contented therewith, the men of Rome drew the best men of the Isle of Britain, capable of being made men of war, to the country of Aravia, and other far countries, and they returned not back. And the men of Rome, that were in the Isle of Britain, went into Italy, so that there were of them only women and little children left behind; and in that way the Britons were weakened, so that they were unable to resist oppression and conquest, for want of men and strength. The second was Gwrtheyrn Gwrthenau, who, after killing Constantine the Blessed, and seizing the crown of the island, through treason and lawlessness, first invited the Saxons into this island, as his defenders, and married Alis Ronwen, the daughter of Hengist, and gave the crown of the island to the son he had by her, whose name was Gotta, and on that account it is that the kings of London are called children of Alis. Thus by the conduct of Gwrtheyrn

* Arch. of Wales, vol. ii. p. 62, Tr. 21—28.

the Cymry lost their lands and their privilege and their crown in Lloegr. The third was Medrawd, the son of Llew, the son of Cynvarch; for, when Arthur left the crown of the Isle of Britain in his custody, whilst he went against the Emperor in Rome, then Medrawd took the crown from Arthur through treason and seduction; and, so that he might preserve it, he confederated with the Saxons, and by reason thereof the Cymry lost the crown of Lloegr, and the sovereignty of the Isle of Britain.

[The events, of which this Triad treats, are so fully detailed, as to require but little illustration. And this becomes the less necessary as the same occurrences were noticed, though not with the same minuteness, in the last Number of the CAMBRO-BRITON *. An additional opportunity, however, presents itself here to refer to the confirmation, which these memorials receive from the ancient Classical and other writers. The tribute, above mentioned to have been paid by the Britons, is expressly noticed by Cæsar, who, in speaking of his departure from the island after his second invasion, has the following passage:—"Obsides imperat, et quid "in annos singulos vectigalis populo Romano Britannia pende- "ret constituit; interdicit atque imperat Cassivellauno, ne Man- "dubratio neu Trinobantibus bellum faciat †." This extract furnishes also another proof of the treacherous conduct of Avarwy, or Mandubratius, as imputed to him in the Triads.—A short notice respecting Gwrtheyrn, or Vortigern, was given in a former Number ‡; and, with respect to the action here related of him, although passed in silence by some ancient authors §, it is particularly detailed by Nennius, who describes Hengist as having inveigled Vortigern into this marriage while under the influence of intoxication, and as having obtained from him in consideration of it the Province of Kent.—Constantine the Blessed, in Welsh Cystennyn, appears in the British Chronicle as the 80th King of

* See p. 171, Triad xxiv. and the Annotations.

† Bell. Gall. lib. v. c. 22.

‡ No. 2, p. 51.

§ Among those, who ascribe the conquest of the Britons to force and not artifice, are Gildas, Bede, and the writer of the Saxon Chronicle, who make no mention whatever of Alis Ronwen, called by the Saxons Rowena. On the other hand, the account, as transmitted by the Triad and Nennius, is also detailed by William of Malmesbury and Caradog of Llancarfan. And they have been followed by Humphrey Llwyd, Camden, and Verstegan. Thus, the balance of authorities seems to be in favour of the tradition above recorded.

Britain about the year 390, when the Roman dominion in this country was fast approaching to its close. There is a church in Arvon, dedicated to Cystennyn.—It may be proper to mention here, that two other copies of this Triad are preserved in the Archaiology *, one much more diffuse than this, and differing from it in some particulars, and the other considerably shorter than either.]

XXVI. The three Secret Treasons of the Isle of Britain: first, the betraying of Caradawg, the son of Bran, by Aregwedd Voedawg, the daughter of Avarwy, the son of Lludd, and delivering him a captive to the Romans; the betraying of Arthur by Iddawg Corn Prydain, who divulged his plan; and the betraying of the Prince Gruffydd, the son of Llewelyn, by Madawg Min. And from these three treasons there followed complete subjection of the nation of the Cymry: and nothing but treachery could have subdued them.

[An allusion was made in Triad XXII. in the last Number to the "Secret Treason," here ascribed to Aregwedd Voeddawg: and we find the same account given by Tacitus, if indeed Aregwedd and Cartismandua be the same person †. The historian, in describing the conduct of Caradawg or Caractacus after his defeat by Ostorius, says, "Cum fidem Car-"tismanduæ, reginæ Brigantum, petivisset vinctus ac vic-"toribus traditus est nono post anno quàm bellum in Bri-"tanniâ cœptum ‡."—The treachery of Iddawg Corn Prydain was noticed in the last Number.—Madawg Min, here mentioned, was Bishop of Bangor in the beginning of the eleventh century. The treasonable action, recorded of him in this Triad, is not the only one, with which his memory has been charged: he is also accused of having, by his treacherous artifices, occasioned the death of Llewelyn ab Sitsyllt, father of Gruffydd.]

XXVII. The three Brave Sovereigns of the Isle of Britain: Cynvelyn Wledig; Caradawg, the son of Bran; and Arthur. That is, they vanquished their enemies, so that, except through treachery and plotting, they could not be overcome.

* Vol. ii. p. 4, and 19.

† It has been before remarked (No. 5, p. 169), that there is no resemblance between the names of Aregwedd Voeddawg and Cartismandua, while there is a strong affinity between the former and Boadicea. However, the circumstances, related of Cartismandua by Tacitus, seem to accord exactly with those ascribed by the Triads to Aregwedd.

‡ Annal. Lib. xii. c. 36.

[Cynvelyn Wledig, mentioned in the British Chronicle as the 68th King of Britain, is the Cunobelinus of the Roman writers. He most probably succeeded Mandubratius as Chief of the Trinobantes, and he also governed the Novantes and Cassii. The conquests, made by this Prince, rendered him the most powerful in the southern part of Britain, and well entitle him to the epithet bestowed upon him by this Triad. He died about A. D. 40, leaving, according to Suetonius, three sons, but, according to the British History, two only, Gwydyr and Gweirydd. It was the refusal by the former of these to pay the customary tribute to the Romans, that is said to have occasioned the invasion of this island by Claudius. It had been punctually discharged by Cynvelyn.—There are few, to whom the name of Arthur is not familiar. But the Arthur, commemorated above, is a very different character from the hero of Romance of the same name, and who performs so important a part in the Mabinogion, although they are generally confounded together in the popular account. The Arthur of history, who perhaps took his appellation from the other, was the son of Meirig, a Prince of Glamorgan, in the beginning of the sixth century. About the year 517 he was called by the States of Britain to the supreme command, for the purpose of opposing the Saxons, whom, according to Nennius, he defeated in twelve battles. His successful career, however, was at length brought to a close by the treachery of Medrawd, already recorded, which produced, in 542, the battle of Camlan, so fatal to the Britons, and which terminated at once the life and the glory of Arthur. This chieftain is celebrated by Taliesin, Merddin, and Llywarch, who were his cotemporaries.]

XXVIII. The three primary Battle Princes of the Isle of Britain: Casswallawn, the son of Beli; Gweirydd, the son of Cynvelyn Wledig; and Caradawg, the son of Bran, the son of Llyr of Barbarous Speech.

[An account has already been given, in the course of these illustrations, of the chieftains, who form the subject of this Triad.]

XXIX. The three Fair Princes of the Isle of Britain: Rhun, the son of Maelgwn, Owain, the son of Urien, and Rhuvon Bevr, the son of Dewrarth Wledig.

[Rhun succeeded his father Maelgwn as nominal Sovereign of the Britons, and reigned over Gwynedd from 560 to 586: he will be found described in another Triad as one of the Golden-banded Sovereigns of Britain.—Owain was cotemporary with Rhun, and is commemorated elsewhere as owner of one of

the three steeds of desperation.—Rhuvon Bevr was likewise of the same period. In another Triad* he is called Rhuawn Bevr, the son of Dorarth Wledig. He fell in battle, and his body is said to have been purchased by its weight in gold, for which reason he is also recorded as one of the three golden corpses. Hywel, son of Owain Gwynedd, has the following lines on this Prince:—

Ton wen orewyn a orwlych bedd;
Gwyddva Rhuvon Bevr, ben teyrnedd †.]

xxx. The three Plebeian Princes of the Isle of Britain: Gwriad, the son of Gwrien, in the North; Cadavael, the son of Cynvedw, in Gwynedd; and Hyvaidd Hir, the son of Saint Bleiddan, in Morganwg. That is, sovereignty was given them for their renowned exploits and virtuous qualities.

[These three Princes lived also during the sixth century, a period which appears to have been pregnant with men of renown, whether as Princes or Poets. Gwriad bore a part in the famous battle of Cattraeth, which forms the subject of the Gododin.—Cadavael, who had the surname of Wyllt or Wild, is consigned to disgrace by another Triad, as having inflicted one of the "three heinous hatchet blows," whereby he caused the death of Iago ab Beli, Sovereign of Gwynedd. In other copies of this triad Gwriad and Hyvaidd are described somewhat differently ‡. But this is a circumstance in no way affecting the general authenticity of these ancient documents. On the contrary, the trivial variations, which they occasionally exhibit, remove all suspicion as to any forgery or contrivance in their compilation. There are three copies of the Historical Triads preserved in the Archaiology.]

THE WISDOM OF CATWG.

APHORISMS§.

Nothing is godliness, but compassion towards all life and being:
Nothing is wisdom, but a refraining from worldliness:
Nothing is a blessing, but reason and health:
Nothing is love, but equity:

* Arch. of Wales, vol. ii. p. 6.

† "A white wave, mantled with foam, sprays over a grave,
The tomb of Rhuvon the Fair, chief of princes."

‡ Arch. of Wales, vol. ii. p. 17 and 22.

§ Id. vol. iii. p. 17.

Nothing is equity, but what may be willed to be had by another:

Nothing is a truth, but what is known without hearing it from another:

Nothing is a falsehood, but what one's self knows it cannot be true:

Nothing is a folly, but the believing and disbelieving implicitly of what another may say:

Nothing is a delight, but a conscience void of guilt:

No one is prudent, but he who knows how to support himself from himself:

Nothing is generosity, but the enduring of every hardship for the good of another:

Nothing is happiness, but rationality:

Nothing is rationality, but godliness:

Nothing is godliness, but compassion towards all life and being.

INTERDICTIONS †.

Seek not Heaven through thy perjury.

Seek nothing where thou oughtest not.

Seek not confidence from pride.

Seek not to become highly exalted lest thou come lower.

Seek not to attain above self-attainment.

Seek not to repeat a request to the obdurate.

Seek no secresy about what many know.

Seek no benefit from vain boasting.

Seek not to throw credit on thy falsehood.

Seek not warmth under ice.

Seek not to contravene thy equal.

Seek not to contend with thy better.

Seek not to confide in him, that shall threaten thee.

Seek not welcome under a frown.

Seek not gladness without a smile.

Seek not to play with the infirm and old.

Seek no benefit from idleness.

Seek not wealth from inattention.

Seek not to jest with thy foe.

Abuse no one, of whom thou art in fear.

Cast blame on no one for the fault, that may belong to thyself.

Fight not with the silly.

Spend not the penny until thou gettest it.

† Arch. of Wales, vol. iii. p. 32.

Sell not heaven for earth.
Stand not on cruelty.
Seek not to consult but with the wise.
Sojourn but with the fortunate.

METAPHYSICS*.

In every person there is a soul:
In every soul there is intelligence:
In every intelligence there is thought:
In every thought there is either good or evil:
In every evil there is death:
In every good there is life:
In every life there is God.

WELSH PROVERBS.

Plant gwirionedd yw hen diarebion.—Diarebs.

To pawn a piece of flesh with a cat.
To be silent is to confess.
Death is the ripeness of age.
The propensity of the stag is towards the water.
The outlaw's wish is a long night.
Let him, that bears the bag, support himself out of it.
That man marches boldly to battle, who has God for his protector.
He, that goes to the games, should leave his skin at home.
A hearth will invite.
Polluted are the lips of the perjured.
He, that has bread in abundance, will go merrily to beg milk.
What is pleasing to God is certain.
He that is the head, let him become the bridge †.

* Arch. of Wales, vol. iii. p. 48.

† This proverb must appear obscure without some explanation. It owes its birth to the following event, related in the Mabinogion. Bran, a celebrated chief of the Britons, commanding an army of his countrymen in Ireland, arrived upon one occasion at a river, which they were unable to ford. And, as they had no means at hand of forming a bridge, the generous leader threw himself across the stream, thus enabling his army to make a bridge of his body.

To reject (a proffered gift) is waste.

What has been at the top of the sack will go to the bottom *.

He, that was once a man, has become no man †.

Who covets honour should be powerful.

He, that desires praise, let him die.

He, that desires a pressing offer, let him appear sick.

Who covets health should be cheerful.

What has been got on the horse of Malen will be spent under his belly ‡.

He, that hoards, shall have when he wants.

What the old crow croaks the young one will echo.

The man, that complains too much, does not complain at all.

Even the morsel of a stag is charity §.

Patience is the limit of knowlege.

Before we act, we should propose.

The solicitude of a dog for a bag of salt.

Crows are more numerous than hawks.

Where there is no love, there will be abundance of censure.

***

BARDIC NOTICES.

To the EDITOR *of the* CAMBRO-BRITON.

SIR,—One of our *desiderata* in Welsh Literature is a short Biographical History of our Bards, for want of which many parts of their works are scarcely intelligible. Mr. William Owen Pughe has done something in this way in his Cambrian Bio-

* The Arabic proverb on the contrary says, "What was a hip has become an arm."

† This is the literal translation of *adyn*, which, however, implies also a miserable being, a wretch.

‡ The liberal signification of this proverb is, that what has been acquired by violence or rapine soon perishes. Hence perhaps the English adage, "What is got on the Devil's back," &c. ;—and to the same effect is the maxim of Plautus, "*Malè partum malè disperit.*" Some account of Malen, probably synonymous with Bellona, was given in the 4th Number of the CAMBRO-BRITON, p. 125.

§ This has reference to the following ancient custom. When a stag was killed it was divided, according to the laws of hunting, amongst all persons present. And every one, that might accidentally arrive before the deer was skinned, was entitled to a share. For stag-hunting was one of the three common games.

graphy; but I was greatly disappointed, on consulting his work, in not finding the name of our celebrated bard Tudur Aled *. As a commencement of such an undertaking, and in order to induce some others of your correspondents to contribute any information on this subject, of which they may be possessed, I have transcribed the following short notices out of my own collection. I am yours, &c. P. B. W.

Rhys Goch o Eryri was a man of good family, and lived at Hafodgaregog, near Pont Aberglaslyn, in the county of Merioneth. He flourished about 1400. There is a quillet on Grosor Farm, in Nanmor, called Llys Dafydd Rhys; this Dafydd was father of Rhys Goch o Eryri, as it is generally supposed.

Iolo Goch flourished in the times of Edward III. Richard II. and Henry IV. He was a great favourite with Owain Glyndwr, and wrote many panegyrics on him when in power. Iolo was Bachelor of both Laws, and was Lord of Llechryd, and lived at Coed Pantwn, in the county of Denbigh. He was ancestor of Paul Panton, Esq. of Plâs Gwyn, in the county of Anglesey.

Guto'r Glyn was an excellent heroic poet, and flourished about the year 1450. He was a native of the beautiful vale of Llangollen, in Denbighshire, and was domestic bard to the Abbot of Valle Crucis or Glyn Egwestl (or Eglwyseg) Abbey, near that town †. He celebrates the munificence and hospitality of the Abbot in several of his poetical compositions, and laments, that he was so unwell one Christmas, that he could not partake of the festivities in the hall or of the dainties on the Abbot's table. He was well known to the Herberts of Rhaglan in Glamorganshire, as it was the practice of the Bards in the days of Popery to make a poetical tour or circuit through all Wales every third year, in order to contend with each other in extemporaneous poetical effusions, and partake of the good cheer at the gentlemen's seats during the Christmas holidays ‡.

* It may be proper to mention, that the CAMBRIAN BIOGRAPHY, here alluded to, is not dedicated exclusively to an account of the Bards, but embraces short biographical notices of all, or almost all, Welshmen of any celebrity. And the author is entitled to the merit of having been the first, and as yet the only one, to attempt any work of this nature in relation to Wales. The interesting Notices, here furnished by P. B. W., are, for the most part, in addition to those published of the same individuals in Mr. Pughe's work.—ED.

† See CAMBRO-BRITON, No. 2. p. 55.—ED.

‡ This custom was, at one time, common in Wales. It was called *Clera* or *Cylch Clera*, and signified a circuit, which was made by poets and musi-

Meredydd ab Rhys was a clergyman, and lived at Rhiwabon in Denbighshire, and flourished about 1440. He was Dafydd ab Edmund's tutor.

Lewis Glyn Cothi was most probably a native of the banks of the river Cothi in Carmarthenshire. He was an eminent bard, and an officer under Jasper Earl of Pembroke, in whose praise he composed many poems. He flourished about the year 1450.

Llawdden resided at Machynlleth, and is supposed to have been curate of that place. He flourished about the year 1450. It is conjectured, that he was a native of Llychwr or Cas Lwchwr near Swansea in Glamorganshire, and there is reason to suppose, from some of his poems, that he resided occasionally in Radnorshire.

Dafydd ab Edmund was the proprietor of Hanmor or Hanmere, and lived at Pwll Gwepre, in the county of Flint, but his son sold the estate. At an Eisteddfod, or Congress of Bards, held at Carmarthen, where Griffith ab Nicholas (the valiant Sir Rhys ab Thomas's grandfather) was umpire, he won the poetical prize. The Eisteddfod lasted fifteen days. To the prolific brain and fertile imagination of this renowned son of genius we are indebted for the invention of several Welsh metres now in use. He flourished A. D. 1450.

Ieuan Deulwyn lived at Pen Deulwyn, near Kidwelly, in Carmarthenshire, about 1460.

Gutyn Owain was a learned bard and herald, and lived near Oswestry; he wrote the best copy of the British History, and left behind him several books of Pedigrees, &c. He flourished about the year 1480.

Dafydd Llwyd ab Llewelyn ab Gruffydd, Esq. lived at Mathafarn, near Machynlleth, in the county of Montgomery. He was a partisan and a great favourite of Jasper, Earl of Pembroke, and did all in his power to promote the views of that party against Richard III., A. D. 1480. He afterwards exercised his poetical

cians once in three years, upon which occasion they not only experienced the hospitality of the persons, to whose houses they resorted, but likewise received a certain fee, which, in the case of the Disciples in Music, was fixed by the Laws of Gruffydd ab Cynan, in the twelfth century, at twelve pence. That this practice was of very ancient date appears from some of the Triads, ascribed to Dyvnwal Moelmud, printed in the Archaiology under the title of "Triodd y Cludau," or Convention-Triads, and wherein one of the three "Conventions of Aid" was that administered to Bards "*yn eu cylch clera*," in their circuits of instruction. As to the time, in which Dyvnwal Moelmud is supposed to have flourished, see the CAMBRO-BRITON, No. 2, p. 47.—ED.

talents in favour of Henry VII. All his pretended prophecies and prognostications tended to that end.

Tudur Aled, a most excellent Bard, was so called on account of his residence being on the banks of the river Aled, in the county of Denbigh. He lived at Garth Geri Chwibryn, in the parish of Llansannan, and flourished about the year 1490. He was a friar of the Order of St. Francis, and wrote a poetical account of the miracles reported to have been performed at St. Winifred's Well, in the town of Holywell, as well as the fabulous history of that supposed holy virgin. He was also one of the followers of Sir Rhys ab Thomas* of Dinevor in Carmarthenshire, and greatly attached to him; and wrote several poems in praise of his great achievements. Tudur Aled was a nephew and a pupil of Davydd ab Edmund.

Gruffydd Hiraethog was a pupil of Tudur Aled, and lived near the mountain of Hiraethog in Denbighshire. He was buried in the chancel of Llangollen Church. William Lleyn, Simwnt Fychan, William Cynwal, and Sion Tudur, all poets, were his pupils, or rather were instructed by him in the rules of Welsh prosody. He flourished about the year 1540.

William Lleyn was a very celebrated Welsh bard, and flourished in the reign of Queen Elizabeth. He was a native of Llan Gian in Lleyn in Carnarvonshire; and tradition says he was an illegitimate son of one of the Griffiths of Cefn Amwlch, by whom he was brought up to the Church. He excelled all the other bards of his time in sublimity of thought and poetic fire, and was much admired for the sprightliness of his wit. His compositions are also remarkable for grave sentences and maxims of policy and wisdom. He had a poetical contest with Owain Gwynedd, a cotemporary bard, which is still extant, and in my possession, besides 30 or 40 other poetical pieces, which have never been published. He was patronised by the families of Cefn Amwlch and Bodwrda in Lleyn, and also by that of Caer Gai in Merionethshire. He was instructed in the rules of prosody by Griffith Hiraethog; and the learned Archdeacon of Merioneth (Edmund Prys) received some assistance and advice from him in his Welsh poetical compositions. He died at Oswestry, where it is supposed

* A long and very interesting Memoir of Sir Rhys ab Thomas is printed in the first volume of the Cambrian Register. It was written in the reign of James I. by a person, who claims relationship with Sir Rhys. This chieftain was born in 1451, and died in 1527: he was principally instrumental in placing Henry VII. on the Engish throne.—Ed.

he was curate, and was buried there. Rhys Cain wrote a poetical elegy on his death, which is still extant.

Sion Brwynog, alias Sion ab Hywel ab Hugh, of Brwynog in Anglesey, was a good Welsh bard. He was proprietor of Brwynog, and flourished about the year 1550.

Edmund Prys, D. D., Archdeacon of Merioneth, was born at Gerddi Bluog, in the parish of Maentwrog, in that county. He was a student of St. John's college, Cambridge. He lived at Tyddyn Du, in the above parish of Maentwrog, of which he was Rector, and was buried in that Church. Dr. John Davies, the author of the Latin and Welsh Dictionary, dedicated his Latin-Welsh Grammar to him, in the preface to which he pays him many high compliments on his learning and knowlege of his native language. He had several poetical contests with William Cynwal and Hugh Machno, one of whom is said to have fretted and died of a broken heart, on account of the severity and poignancy of the Archdeacon's satire. As to the uncouthness of his version of the Psalms into Welsh metres, it must be attributed to the novelty of that kind of verse in our language, he being the first, as it is generally supposed, who introduced these new measures or versions, and for which he gave his reasons in a short preface. The same may be said of his cotemporary Rhys Prichard, Vicar of Llanymddyfri in Carmarthenshire, in his attempts at writing carols. All the old compositions of that kind are very lame both in North and South Wales, though since they are become very smooth and harmonious. The same remark will hold good, respecting the old English metres, compared with those of the present day.

Foulk Prys, Vicar of Clynnog, in the county of Carnarvon, was, as it is conjectured, the son of the Archdeacon, and flourished about the year 1680.

Huw Machno, alias Hugh or Huw Owen, lived at Penmachno about the year 1590, and had the temerity to contend in a poetical controversy with the Archdeacon. He was buried in Penmachno Church-yard, as appears by his tomb-stone, on which is still legible: "H. M. obiit 1637."

Twm Sion Cati, alias Thomas Jones, Esq., was a native of Tregaron in Cardiganshire. In his youth he was a notorious freebooter and highwayman, but soon reformed, married a rich heiress, became a Justice of the Peace for the county of Brecknock, and resided in the town of Brecknock, otherwise Aber Hodni, or Aber Hoenddu. He lived about the year 1620

MONUMENTAL INSCRIPTIONS.

On an Ancient Tablet over the Pew of the Dyffrin Family in Cadoxton Church.

Hic, in cancellis sancti Cadoci, et prope ipsum imaginem Sanc: Codoci, prout ille testamento ultimo decreverat, et anno Xti 1507, jacet corpus Leolini filii Johannis, fil: Leolini, fil: Gwillim, als William, fil: Ievani, fi: Morgani, fi: Morgani, fi: Audoeni, fi: Rheci, fi: Iestini, ultimi principis et domini Glamorgani, Gwent et Morganwg, originis Trojani ceu sanguinis Britannici; qui fraude et dolo Normanorum, quos mercede et stipendio retinuit ad bellum gerendum contra vicinos, occisus fuit posterique ejus fortunis omnibus, scilicet castro de Cardiff principale ejus palatio cum omnibus dependentibus et aliis paternis dominionibus terris et ditionibus, ejiciebantur, regnante Gulielmo Rufo tunc temporis Angliæ Rege.

Arms.—*Gules, three Chevrons argent.* (Those of Iestyn ab Gwrgant* borne by Williams of Dyffrin.)

Motto.—*Vincit qui patitur.*

* Iestyn ab Gwrgant was, as stated in this Epitaph, a Prince of Glamorgan. He succeeded to this title on the death of his uncle Hywel, in 1043. It was in his contest with Rhys ab Tewdwr, Prince of Deheubarth, about the year 1088, that he procured the assistance of the Normans, to which allusion is above made. On this occasion, according to Caradog's History, Robert Fitzhamon and twelve other knights landed in Glamorganshire, with a strong force, and proceeded, at the instigation of Iestyn, to lay waste the territories of Rhys, and unmercifully to destroy all who fell in their way. Prince Rhys, at that time nearly a hundred years of age, gave them battle near Brecknoc, when, after great carnage on both sides, the Welsh Chieftain was unhappily slain, and his dominions divided amongst the conquerors. Soon afterwards Iestyn's treacherous conduct towards Einion ab Collwyn, who had joined him in this enterprize, brought upon him the vengeance of these same Normans, who, being mere soldiers of fortune, made no scruple to turn their arms against their former ally, whom, as he was unprepared for the attack, they soon despoiled of his territory. The consequence of this double success on the part of the Normans was the distribution of the conquered lands amongst Robert Fitzhamon and his companions, reserving a small portion for Einion, and the sons of Iestyn. Rhys ab Iestyn, mentioned in this Epitaph, had, for his share, the lordship of Sovlen between Nedd and Tawy.—Ed.

ANOTHER MONUMENT OVER THE SAME PEW.

Mrs. Rose Williams*, died 24th March, 1680.

R oses the most gay, that Flora's wreath beset,
O ft, while they bud, are nipp'd by frost, but yet
S he proved a lasting rose full blown, yet she
E xceeded most in good longevity.

W ither for want of sap she did, when past
J oys of an earthly bliss, the fatal blast
L evell'd the rest, the rose yet stood
L ong unblasted for her neighbour's good.
I nstead of winter she enjoys by fate
A lasting spring of an eternal date
M ost strange, yet she at her Redeemer's day
S hould sap recover and appear more gay.

Arms.—(Those of Iestyn ab Gwrgant as before.)

Motto.—*Lle Cymeroff* †.

Lee, Kent, Dec. 4, 1819. W.

WELSH POETRY.

ITS GENERAL CHARACTER.

It necessarily forms one of the principal objects of this work to make its readers in some degree acquainted with such remains, as still survive to us, of the bardic productions of past times. Perhaps there was no people of antiquity, not excepting the Greeks themselves, who cultivated poetical genius to an equal extent with the Cymry. It may not, therefore, be uninteresting to offer some general remarks on their character in this point of view.

Poetry, it has been well observed, formed in the primitive history of all nations the common vehicle, whereby they expressed all those sentiments and recorded those actions, that did not come

* This Rose was the widow of Philip Williams of Dyffrin, great grandson of Llewelyn, and daughter of Morgan Cradoc, of Cheriton.—W.

† I should feel obliged to any of your Correspondents, who would furnish me with an apt translation of this motto.—W.

within the sphere of ordinary conversation. Hence the passionate transports of the lover and the warrior's heroic achievements never failed to become, in the first rude state of society, the natural themes of the Muse. And long it was before the grave dissertations of the philosopher, and the studied reflections of the historian's pen succeeded to the wild, yet expressive, strains of the savage.

The feature, just alluded to, was common to all nations on their first establishment. And it was not until communities had made considerable advances in civilization that poetry, assuming a more chastened form, came to be regarded as an art capable of cultivation and ornament. And then it was, as the development of the human intellect occasioned the improvement of language, that the unadorned song of the minstrel of nature yielded to the studied sounds and harmonious cadences of the poet of education. Polished periods succeeded to the irregular ebullitions of rapturous feeling: and the gradual march of refinement served, although slowly, to extinguish those wild sparks, which had so luxuriantly glowed in the imagination of the untutored bard. Hence poetry became more and more subservient to the joint empire of taste and learning, until it finally settled in that artificial perfection, which is commonly allowed to have distinguished the best ages of Athens and Rome.

Such has been, in general, the progress of poesy amongst those nations, which are admitted to have reached the highest point in the scale of civilization. But the poetical character of the Cymry must be judged by a standard essentially different. Their first rude and spontaneous effusions, indeed, in a primæval state of society, must have been of a corresponding nature with those of other countries, alike simple in their themes and equally unconstrained in their flight. But there is the strongest ground for believing, from several testimonies, foreign as well as native*, that the Institution of Bardism had, in very early times, an important influence on the poetry of this people. Governed by the rules of that singular system, and impregnated with its mystical doctrines, the ancient strains of the Cymry, as may be proved by

* Among the Classical authorities on this point we find the names of Diodorus, Ammianus, Athenæus, Strabo, Cæsar, Pliny, and Lucan: and of the native testimonies, which are numerous, the most important are the Institutional and Poetical Triads. Mr. Edward Williams has translated a few of these in the second volume of his Lyrical Poems: and some others may be seen in the Preface to Mr. W. O. Pughe's Edition of Llywarch Hen's Poems.

some still extant, must have exhibited an extraordinary variance from those of most other nations*. Historical, institutional, or aphoristical lore became the general themes of the bard: and in his treatment of these he was bound to remember, that he belonged to an order, to whose regulations the effusions of his muse, as well as the actions of his life, were accountable. But what gave to the bardic lays their most prominent, as well as their most honourable, distinction was that adherence to truth, by which, as a vital principle of the bardic institution, they were invariably guided†. Hence it is, that in matters of history the Welsh bards have ever been consulted as the faithful chroniclers of their times: while, by a singular contrast, the oldest prose-compositions of the country are, for the most part, the mere vehicles of romance and of fiction. This inversion of the general order of writing is perhaps peculiar to Wales.

But, if the ancient poetry of the Welsh was remarkable for the peculiarity of its principles, it was not less distinguished by the singular features of its construction. And the primary cause of this was necessarily the independent and original character of the Welsh language itself. This subject has already been partially noticed in the course of this work: and it will hereafter undergo a more particular illustration. For the present purpose, it may be sufficient to observe generally, that the Oriental descent of the Welsh tongue has given to its poetry the first and most remarkable distinction from that of other European languages. The copious significance of its simple terms, and the facilities, presented in the combination of these, have still enhanced that distinction by the various and novel sources of rhythmical harmony, which they have opened. And the bards, considering poetry, as they did, to form a part of their privileged system, are known to have exerted all the faculties of their genius in the cultivation of these means. Hence it has happened, that their poetry possesses a

* Of the ancient Bardic Poems of Wales those of Taliesin are undoubtedly the most genuine. Many even of our early poets were not bards in the strict sense of the word. This may be said of Aneurin and Llywarch Hên, whose warlike employments were directly at variance with one of the fundamental maxims of Bardism. It would be a nice inquiry to distinguish between our old bards and such as were merely poets. The terms *bard* and *bardic*, used in this Essay, it may be proper to add, are not in every case to be taken in their original acceptation.

† "Y Gwir yn erbyn y Byd," or *The Truth against the World*, was the motto of the old Bardic or Druidical Order. And "pure truth" is reckoned in the Poetical Triads as one of the "three indispensible purities of poetry."

richer store of metres than was, perhaps, ever known to any other, ancient or modern: and, depending as these all do on the principle of *cynghanedd*, or literal consonancy, confined to Welsh prosody, they naturally give a strange and singular air to the strains which they regulate. Add to all this, that the grammatical structure of the language admits of a brevity and terseness of expression, which can hardly be conceived from any examples to be drawn from other sources, at least in the present day. From this union of causes it has resulted, that the poetry of Wales, and more especially that of ancient times, conveys to the ear of a person, not thoroughly informed of its characteristics, something unintelligible and obscure. And all attempts to explain it through the vehicle of a literal translation must necessarily prove unsatisfactory, as wanting those aids, which give to the original the greatest portion of its beauty and energy. Nor is it possible, even in a poetical version, to preserve all the sententious brevity, with the sudden transitions, and occasional boldness of figurative expression, peculiar to the muse of the Cymry.

This originality in the foundation and superstructure of Welsh poetry, while it ought to animate the curiosity of the learned, naturally augments the difficulty of its gratification. Several translations, both in prose and verse, have, at different times, been presented to the world; but it may well be doubted, whether any, even those of Gray himself, have given a faithful delineation of the originals*. It is not meant to insinuate, however, that, in order to do this, the metrical characteristics of Welsh poetry should be engrafted upon the English version. Such an idea is too preposterous to be for a moment indulged. Nor could it be expected, that the conciseness and abruptness of the originals should, in all cases, be retained in the translations. This again would be impracticable. It would be sufficient for all purposes, that the peculiarities of the Welsh muse should be represented by such correspondent characteristics of English poetry, as might seem of a most congenial nature, all the essential attributes, whe-

* This observation has reference principally to the versions of our more ancient poems, particularly those of the sixth and twelfth centuries, when the Genius of Wales burst forth, perhaps, in her greatest splendour. Some productions of later times have appeared to no small advantage in English: and amongst these may be mentioned the "Translations from the British," published by Mr. R. Llwyd, in 1804. The poetical versions of Gray, alluded to in the text, are founded upon the translations given in Mr. Evans's "Specimens of Ancient Welsh Poetry," and which, it may be remarked, are not too much distinguished by their fidelity to the originals.

ther of passion or sentiment, being of course retained in the version. But, after all, there are two requisites, without which no successful translation of Welsh poetry, no more than of any other, can be expected: one is, that the translator should perfectly understand the original, and the other, that he should himself be a poet.

It may appear, after what has been now said, something like arrogance to offer here any of our old bardic productions in an English dress. But it forms a particular object of this publication, as expressed at the commencement of the present Essay, to enable English readers to form an accurate estimate of the value of our bardic remains. Consequently, the author of the translation, which will be found in a subsequent page, is willing to incur the imputation alluded to, if he should thereby be the means of stimulating others to achieve with greater success what he has attempted. Yet the attempt here made, however inferior in poetical merit to Gray's version of the same ode, will, it is hoped, be found to represent, with more fidelity, the sense and spirit of the original.

***

NOTICES OF OLD BOOKS.

The History of the Gwedir * Family, *by* Sir John Wynne †, *of* Gwedir, Knt. and Bart.

This little work having now become exceedingly rare‡, it is presumed that a brief notice of it will prove no unacceptable present to the readers of the Cambro Briton.

* The true orthography is Gwydir. But the mode of spelling, used in the work, is retained in this and in some other instances.—Ed.

† Sir John Wynne was born of a noble and very ancient family in Caernarvonshire, in the year 1553: he was married to Sidney, daughter of Sir Wm. Gerrard, Lord Chancellor of Ireland, by whom he had nine sons and two danghters, a tolerably numerous progeny; but happy, says the Psalmist, is the man that hath his quiver full of them! He was created a Baronet in 1611, and died in 1626, in the 73d year of his age. The Baronetcy is now extinct, his male posterity having failed in the person of his grandson, Sir John Wynne; but some of the first families in the Principality claim alliance with, or descent from, him through female branches; as the Burrells, Lords Gwydir, (who are also representatives of the extinct Dukedom of Ancaster), the House of Wynstay, the Mostyns of Mostyn.—Yorke's "Royal Tribes of Wales," contains much curious information on this subject.

‡ "The History of the Gwedir Family" was first published in a small 8vo. volume, of somewhat less than 100 pages, by the Hon. Daines Barring-

The intention of our author, in the compilation of this "History" of his Family, was to deduce his pedigree from Owain Gwynedd, who succeded his father Gruffydd ab Cynan, to the throne of North Wales, about the middle of the 12th century, and in the prosecution of his design he seems to have spared neither labour, nor expence. So long, therefore, as his ancestors continued *Reguli* of that country* (and "they were mighty men in their generations)," this tract, imperfect as it is, throws much valuable light upon its history; and that the information itself is authentic has, I believe, never been disputed. He had access to authorities consulted by no former historian of Wales†. In addition to Dr. Powell, he refers the reader, in his second page, to "the Welsh Chronicle" (which we are told in another place, was in the possession of Sir Thomas Williams of Trefriw), various Welsh Pedigrees, the records preserved in Caernarvon Castle, those contained in the tower (which latter, it seems, were copied for him by "Richard Broughton, Esq. Justice of North Wales, the chiefe antiquary of England," p. 365), beside the Latine book quoted in p. 368, and the traditions of the country.

But it is not as a document of public history only that this work is to be consulted; its most interesting feature, and that which constitutes its chief excellence, is the lively picture, which it furnishes of the manners of our ancestors during the period immediately following the subjugation of their country by the English Edward‡. Sir John Wynne wrote his history about the latter

ton (London, 1773): but this edition was speedily bought up, and, the work continuing to be in considerable request, it was reprinted in Mr. Barrington's "Miscellanies," (4to. London, 1781). The writer of this article some time since endeavoured to procure a copy of this work; and, after some month's unwearied search, at length found one, consisting merely of the "proof sheets" of the original edition, with all the *errata*, corrections of the press, &c. &c. The price of this book, or rather (such was its condition) of these leaves was fifteen shillings, and, the purchase having been deferred but one day, it found a purchaser at this exorbitant price! The references, therefore, of this article are made to the last edition in Mr. Barrington's Miscellanies.

* "God hath shewed such mercy to our kind," says Sir John, (p. 396,) "that ever since the time of Rodericke, the sonne of Owen Gwynedd, Lord of Anglesey, there lived in the Commonwealth, in eminent sorte, one or other of our name, and many together at times."

† Mr. Warrington wrote his excellent History of Wales long after the publication of this work, which he (as do Hume and Carte) frequently quotes. He is, I believe, still living.

‡ "Divina Providentia," says Edward, "terram Wallie cum incolis suis, priùs nobis jure feodali subjectam, jam, sui gratiâ, in proprietatis nostre dominium totaliter & cum integritate convertit, & corone regni (Angliæ) predicti, tanquàm pars corporis ejusdem, annexuit et univit."—(Stat. Wall. xij Ed. I.) Had the Kings of England any feudal superiority over Wales:

end of the sixteenth century, at a period when his countrymen were already beginning to experience the benefits of their union with England *, and when they had already in some degree lost that antipathy to the customs of their more polished neighbours, which had thrown them so far back in the scale of refinement.

Llewelyn ab Gruffydd, having taken part with Simon de Montford and the disaffected nobility of England against Henry III. though included in the general accommodation made with the vanquished after the battle of Evesham, was naturally anxious for his future safety; and, when required to do homage to the new King, scrupled to put himself into the hands of his enemy, and demanded a safe conduct from the King and other terms: all of which, except the safe conduct, Edward thought proper to refuse, but, having obtained a fifteenth from the Parliament, marched against Llewelyn, who had taken refuge amongst the lofty hills of Snowdon, and there, blockading all the mountain passes, compelled the Prince to surrender at discretion. The terms imposed appear to have been religiously observed by the Welsh, until unable longer to support the insolent oppression of the English, they flew to arms, and thus gave Edward, what he so much desired, a plausible excuse for their entire subjection. Assembling, therefore, his military tenants, he marched into Wales, where Llewelyn being surprised and defeated by Mortimer, was slain with two thousand of his subjects: and Prince David, his Brother, after wandering about in various disguises for nearly two years, was at last betrayed into the hands of the English, sent in chains to Shrewsbury, and, having been tried by all the Peers of England, suffered death as a traitor, for defending by arms, the liberties of his country, together with his own hereditary authority†.

The union, however, of the two kingdoms was yet incomplete; and, to say the truth (observes Sir Edw. Coke ‡), this nation was never in quiet until King Henry VII., their own countryman, obtained the Crown. But it was reserved for his successor, Henry VIII. thoroughly to incorporate this brave people with the English by the statutes of the xxviith. xxxivth, and xxxvth years of his Reign, whereby considerable alterations are made in their internal polity, and the inhabitants put upon the same footing, and made fellow-citizens, with their conquerors: a generous mode of triumph (says Sir W. § Blackstone), which the Republic of Rome

or was the feudal system ever known in that country? Mr. Barrington, (in his observations on Stat. Walliæ,) thinks not.

* This was effected by Stat. 27 Henry VIII.

† Hume. ‡ Inst. 4. 239. § Vol. 1, p. 94.

practised with great success, till she reduced all Italy to her obedience by admitting the vanquished states to partake of the Roman privileges.

The interval, which elapsed between these important events, was a period of gloom and anarchy, and a period, which our regard for the memory of our ancestors would willingly consign to oblivion, but which our respect for historical truth compels us to pronounce most barbarous and disgraceful. "Soe bloody and ireful were quarrels in those days and the revenge of the sword at such libertie, that almost nothing was punished by law whatever happened*." Of this the fate of the *llawrudds*, mentioned in a subsequent extract, is one of the many examples; and even our author's own uncle (such was then the state of the country) "durst not go to church on a Sunday from his house of Penamen, but he must leave the same guarded with men, and leave the doors sure barred and boulted, and a watchman to stand at the Garreg during divine service, being a rock whence he might see the church and the house and raise the crie if the house was assaulted. He durst not, although he were guarded with twenty tall archers, make known when he went to church or elsewhere, or goe or come the same way through the woodes and narrowe places, lest he should be layed for; this was in the beginning of his time †."

In the course of his narrative the author relates more than one of those unhappy feuds, which so frequently agitated the country. I regret, that the limits of the CAMBRO-BRITON will allow room for but one, but that a very remarkable instance.

"The beginning of the quarrel and unkindness between Ievan ap Robert and Howell ap Rys ap Howell Vaughan," says Sir John, p. 403 et seq. "grew in this sort. Ievan ap Robert, after his sister's death, upon some mislike, left the company of Howel ap Rys, and accompanied John ap Meredith, his nephew, and his children, who were at continual hate with Howel ap Rys. . . . . Howel ap Rys ap Howel sent a brother of his to lodge over night at Keselgyfarch, to understand which way Ievan ap Robert ap Meredith meant to go the next day, who was determined to shoot a match with John ap Meredith's children at Llanviangel y Pennant (near Beddcelert), not far from John ap Meredith's house. This being understood, the spie, Howel ap Rys his brother, slips away in the night, and lets his brother know where he should

* P. 395. † Probably in the reign of Henry VIII.—P. 427.

lay (wait) for him. Now had Howel ap Rys provided a butcher for the purpose that should have murthered him; for he had direction by Howel to keepe himselfe free, not to undertake any of the company until he saw them in a medley, and every man fighting. Then was his charge to come behind the tallest man in the company (for otherwise he knew him not, being a stranger), and to knocke him down. For Howel ap Rys said; 'thou shalt 'soon discerne him from the rest by his stature; and he will 'make way before him. There is a foster brother of his, one Ro-'bin ap Inco, a little fellow, that useth to match him behind, 'take heed of him; for be the encountre never soe hot, his eye is 'ever on his foster brother.' Ievan ap Robert, according as he was appointed, went that morning with his ordinary company towards Llanvihangel to meet John ap Meredith. You are to understand, that in those dayes and in that wide worlde every man stood upon his guard, and went not abroad but in sort, and soe armed as if he was in the field to encountre with his enemies .... Howel ap Rys and company, within a while, overtooke Ievan ap Robert and his followers, who turned head upon them, though greatlie overmatched. The bickering grew very hott, and many were knocked downe of either side. In the end, when that should be performed, which they came for, the murthering butcher haveing not strucke one stroake all day, but watching of opportunity, and, finding the company more scattered than at first from Ievan ap Robert, thrust himself among Ievan ap Robert's people behinde, and, making a blow at him, was prevented by Robin ap Inco, his foster brother, and knocked down, God bringing upon his own head the destruction that he meant for another; which Howel ap Rys perceiving, cried to his people, 'Let us away and begone, for I had given chardge that Robin ap Inko should have been better looked to."

"It fortuned anon after, that the Parson of Llanvrothen took a child of Ievan ap Robert's to foster, which sore grieved Howel Vaughan's wife, her husband haveing then more land in that parish than Ievan ap Robert had; in revenge whereof she plotted the death of the said Parson in this manner. She sent a woman to aske lodgeing of the Parson, who used not to deny any. The woman being in bed after midnight began to strike and to rave; whereupon the Parson, thinking that she had been distracted, awakeing out of his sleepe, and, wondering at so suddaine a crie in the night, made towards her, and his household also; then she said, that he would have ravished her, and threatned

revenge to the Parson. This woman had her brethren, three notable rogues of the crew, fit for any mischiefe, being followers of Howel ap Rys. In a morning these brethren watched the Parson, as he went to look to his cattle in a place in that parish called Gogo yr Llechwin, and there murthered him; and two of them fled into Chirckeland in Denbighshire to some of the Trevors, who were friends or of a kinne to Howel ap Rys or his wyfe. It was the manner in those days, that the murtherer onely and he that gave the deathe's wound should flie, which was called in Welsh *llawrudd*, which is a red hand, because he had blooded his hand. The accessaries and abetters of the murtherers were never hearkened after. . . ." "Ievan ap Robert, going to his friends the Kyffins of Chirckeland, caught the two *llawrudds*, but the latter advised him not to convey them out of the country, as he wished, by reason that the faction of the Trevors would lay the way and narrow passages of the country; and, if they were brought to Chirke castle gate, to receive the tryall of the country lawes, it was lawful for the offender's friends, whosoever they were, to bring 5l. for every man for a fine to the Lord to acquit him *, so it were not in cases of treason. Thereupon Ievan ap Robert ap Meredith commanded one of his men to strike off their heads, which the fellow doing faintly, the offender told him, that, if he laid his neck under his sworde, he would make his sword take a better edge than he did; whereupon Ievan ap Robert, in a rage, stepping to them, struck off their heads." P. 408.

To conclude: the quaint style of our author, his religious veneration for every circumstance connected with his ancestors, and his excessive patriotism render, this curious work highly entertaining. And I think I may safely venture to recommend it to the attention, not only of the professed antiquary, but of every Welshman, who takes any interest in the manners of his forefathers †.

London, Jan. 1, 1820. ΟΥΤΙΣ

According to the Laws of Hywel Dda, the compensations for murder varied, with the degrees of relationship, from one pound to seven pence halfpenny, that is from the first to the sixth degree. And their compensations were to be paid within a fortnight from the time of the murder, if the murderer remained in the country.—Ed.

† The learned Dr. Percy (afterwadrs Bp. of Dromore), perused this work with great attention, and added (besides several valuable notes,) four genealogical tables illustrative of this history, all of which, together with several notes by Mr. Barrington, Mr. Evan Evans, are published in the edition printed in Mr. Barrington's Miscellanies.

THE MISCELLANIST.—No. III.

To those natives of Wales, who feel a proper regard for the literary remains of their country, it must always be a source of gratification to find their genuineness vindicated by such correspondent features in the literature of other nations, as seem to owe their birth to the same common origin. For this reason the following letter cannot fail to be read with considerable interest, proving, as it does in so clear a manner, that our celebrated Triads are founded in principles characteristic of other ancient productions, and which are, in a word, the principles of nature herself. This was partially noticed in the first Number of the CAMBRO-BRITON; and the writer of this letter has very satisfactorily supplied what was then omitted with reference to the general subject.

* * *

To the EDITOR *of the* CAMBRO-BRITON.

SIR,—When reflecting, the other day, upon the Triads of the Cymry, I was led to consider the prevalence of the triad, not merely as a vehicle of information and as a help to the memory, but as in a strange manner pervading nature as well as art. In the productions of poetry, as is suggested in the first Number of the CAMBRO-BRITON, it is continually to be met with. But it is by no means confined to works of fiction. Some of the gravest philosophical treatises abound in triads. I was particularly struck with this, on calling to my mind a celebrated work of one of the first, if not the first, of heathen moralists. I allude to Aristotle's treatise on morals, generally known under the title of "The Nicomachæan Ethics." I have selected a few of the Stagirite's Triads (perhaps all of any consequence to be met with in his Ethics), and, as they seem so forcibly to point out the foundation which the favourite form of the British apopthegms has in the nature of things, you may possibly think them not undeserving of admission into the CAMBRO-BRITON. I shall introduce them with the title usual among the Cymry.

TRIADS OF WISDOM*.

1. The three pre-eminent kinds of life, in which mankind de-

* See the Ethic. ad Nicom. lib. i. capp. 5, 8, (for the 2d and 3d Triads,) and 13—lib. 2. capp. 5 and 8—lib. 6. cap. 2—lib. 7. cap. 1—lib. 8. capp. 3 and 10.

light; the life of sensual enjoyment, the life of public business, and the life of contemplation.

II. The three divisions of good: external, bodily, and mental.

III. The three excellencies of happiness: it is the most advantageous, the noblest, and most pleasurable of all objects.

IV. The three parts of the soul: that which is totally destitute of reason, that, which being under the sway of reason, has thence a derived rationality, and that which is intrinsically rational; or the animal, the moral, and the intellectual.

V. The three things observable in the soul: its capacities, its affections, and its habits.

VI. The three modes of moral disposition: the defect in any affection, the mean, and the excess.

VII. The three things in the soul which have the management of action and truth: perfection, intelligence, and aim.

VIII. The three things to be shunned in the moral character: infirmity, vice, and brutality. Their three opposites, self-mastery, virtue, and heroism.

IX. The three kinds of friendship: the first proceeding upon a principle of virtue, the second of pleasure, the third of interest.

X. The three forms of government: regal rule, aristocracy, and timocracy (or a republic); with their three deteriorated forms, despotism, oligarchy, and democracy.

Independently of the chief end, intended to be answered by the above selections from Aristotle, in illustrating how strangely the form of the triad coincides so often with philosophical truth, they may also serve to shew, that, if sometimes such brief apopthegms are either in themselves obscure, or cannot be done justice to in a translation, they are not therefore to be rejected as untrue or devoid of point. The above quotations from the Stagirite are indeed most of them such as will be readily admitted to be true: but some are of a different character. They become however quite clear and forcible upon a reference to the original context. On the same principle I argue, that many of the Triads, which appear at first sight not to be "Triads of Wisdom," would be found such with a little explanation.

It cannot be necessary to remind any of your readers that Aristotle does not write in triads; nor was he, that I am aware, one who aimed at producing them. Those, which I have selected, occur in the natural course of his work, and as such are more valuable evidence in favour of the Druidical method of teaching. I

am, Sir, a cordial well-wisher to the cause of Welsh literature, and your obedient humble servant.

Oxford, Jan. 18, 1820. S. Y.

The two following communications will, no doubt, share the interest, that has already been attached to the former contributions of the same writers. And it will not be forgotten, with reference to their particular subjects, that a union of the *utile dulci* will ever form a principal object of this publication.

***

CEUBREN YR ELLYLL *.

In the park of Nannau, in Merionethshire, the seat of Sir Robert W. Vaughan, Bart., there stood, till within these few years, a hollow, large, and blasted oak, whose blanched and withered branches presented in spring and summer a striking contrast to the verdure of the surrounding woods. It was a noted tree, and the peasant, as he passed it in the gloom of evening, would quicken his pace, and, perhaps, murmur a prayer for the preservation of his person from the crafts and assaults of the evil one.

" E'en to this day, the peasant still
With cautious fear treads o'er the ground;
In each wild bush a spectre sees,
And trembles at each rising sound."

A long succession of ages has rolled on since the event transpired, which conferred on this tree an influence so appalling. During the wars of Glyndwr, in the former part of the fifteenth century, a cousin of that hero resided at Nannau; his name Howel Sele. It appears, that Howel had refused to espouse his kinsman's and his country's cause, thereby rendering himself particularly obnoxious to the choleric Glyndwr; and an enmity was thus engendered between the two chieftains, which was fostered on both sides with savage and revengeful malignity. During a cessation of arms Owen, so intimates tradition, sought amusement and exercise in the pleasures of the chase, and he determined, like Earl Percy of old, to " force the red deer from the forest brake" in the domains of his unbending kinsman. Thither he repaired, therefore, with a bosom friend, named Madog, and a small hunting train. As was to be expected, he encountered Howel alone, but armed, who demanded with what right

* In English, " The Hobgoblin's hollow Tree."—Ed.

he, a rebel to his king, thus intruded upon his solitude? Reply succeeded reply, till they resolved to decide the question by force of arms. They consequently fought, and Howel fell a victim to the superior prowess of his kinsman. Near the place, where they contended, was a large oak, the trunk of which was hollow: into this cavity the body of the brave but headstrong lord of Nannau was cast, and Owen and his train hastened home to Glyndwrdwy. The disappearance of their lord caused the greatest alarm and consternation at the castle; all possible search was made, but without effect, and his sorrowing lady secluded herself from the world in the solitude of her lonely and now gloomy residence. Year succeeded year, and still no tidings were received of the absent Howel. At length, one tempestuous evening in November, an armed horseman was descried urging his flagging steed up the hill, which leads to Nannau from the neighbouring town of Dolgellau. He passed quickly on his way, and arriving at the castle, demanded an audience of its sad and solitary mistress. It was Madog, who, his friend Glyndwr being dead, had hastened to clear up the mystery, in which the disappearance of Howel Sele was involved. He told his tale, and led the astonished and trembling domestics to the sepulchre, which enclosed the bones of their Lord. It was opened, and the skeleton of Howel was discovered grasping with his right hand the sword he was accustomed usually to wear. His remains were interred in the neighbouring monastery of Cymmer with all the pomp and ceremony of Catholic superstition, and masses were performed for the repose of his incensed and troubled spirit*.

The oak, in which Howel's body was deposited, is the same, to which I have alluded in the opening of this sketch; and it was standing about seven or eight years ago. A violent storm, however, cast to the earth this venerable "monarch of the forest;" and the worthy Baronet, in whose domains it was situated, caused its wood to be manufactured into a variety of utensils, the same to be distributed among his friends. A short time before it was blown down an eminent amateur artist made a sketch of it, from which engravings have since been taken, and there is scarcely a house in Dolgelley, but what contains one at least of these engravings, framed in the very wood (which is of a beautifully dark colour approaching to ebony) of the Ceubren yr Ellyll. At

* Pennant has differently related this event. See his Sketch of the Life of Glyndwr in the Appendix to his "Tours in Wales."

Nannau there are several relics of this majestic tree. Amongst others, I must not omit to mention, is a frame, containing an engraved full-length portrait of the memorable Pitt. The frame is unadorned by the gilder, but it presents an appearance, to use the phrase of a celebrated Welsh writer, of magnificent simplicity. Under the portrait is the following motto, particularly happy in its allusion to the "pilot who weathered the storm."

Y Gwr,
fal y dderwen,
a wynebodd
y dymestl.

T. R.

"OF NOBLE RACE WAS SHENKIN."

J. Parry presents his compliments to the Editor of the CAMBRO-BRITON, and begs to observe, that there is a peculiarity attached to the mode of singing the song, to the tune "Of noble Race was Shenkin," inserted in No. 4, page 146, which, he flatters himself, it would not be uninteresting to have explained.

The first line, "Of noble Race was Shenkin," is sung to the two first bars (or measure) of the air; the 3d and 4th bars are played on the harp or pianoforte in the bass as a symphony.—The second line, "Of the line of Owen Tudor," goes to the 5th and 6th bars; then follow the 7th and 8th bars, played as before. The third line, "But hur renown was fled and gone," takes the two first bars of the second part of the air, the 3d and 4th being played as symphony; then the third line is repeated, and the fourth follows without an intervening symphony, and completes the air.

When this song is performed without an accompaniment, the singer imitates the symphony, and fills the measure by a burlesque "thrum, thrum, thrum, thrum," &c. &c. e. g.

"Of noble race was Shenkin,
Thrum, thrum, thrum, thrum, &c.
Of the line of Owen Tudor,
Thrum, &c.
But hur renown was fled and gone,
Thrum, &c.
But hur renown was fled and gone,
Since cruel Love pursued hur."

AWEN CYMRU.

A'th rodd yw athrwydd Awen.——Edm. Prys.

GWALCHMAI A'I CANT I OWAIN GWYNEDD*.

Arddwyreaf hael o hil Rodri,
Ardwyad gorwlad gwerlin teithi,
Teithiawg Prydain,
Twyth afyrdwyth Owain,
Teyrnain ni grain,
Ni grawn rei.

Tair lleng y daethant, liant lestri,
Tair praff priff llynges, wy bres brofi;
Un o Iwerddon,
Arall arfogion
O'r Llychlynigion,
Llwrw hirion lli.

A'r drydedd dros for o Norddmandi,
Ar drafferth anferth anfad iddi.
A draig Mon, mor drud ei eissilludd yn aer,
Y bu terfysg taer i haer holi,
A ragddaw rhewys dwys dyfysgi,
A rhewin, a thrin, a thranc cymri;
Ar gad gad greudde,
Ar gryd gryd graendde,
Ac am dal Moelfre
Mil fanieri.

* This Ode of Gwalchmai, which is copied from the Archaiology, the orthography merely being adapted to the present day, is the same, of which Dr. Percy speaks in such high and merited terms of praise in the letter inserted in the last Number of the Cambro-Briton. And yet he could only have formed his opinion of its merit through the disadvantageous medium of a literal English version, and that not strictly true to the original, if it was the same as that afterwards published by Mr. Evans in his "Specimens of Ancient Welsh Poetry." On the same version also Gray founded his Ode called the "Triumphs of Owen." The most remarkable characteristics of the original are the rapid succession of circumstances, which it details,—the impetuous fire, infused by the poet into his verse,—and, above all, that condensed and nervous expression, peculiar to ancient Welsh poetry, of which no English translation can furnish any adequate notion. All these features unite in rendering this production one of the most remarkable of an age distinguished by the cultivation of poetical talent. Gwalchmai lived in the twelfth century.—Ed.

Ar ladd ladd llachar, ar bar beri,
Ar ffwyr ffwyr ffyrsgawd, ar fawd fodi;
A Menai heb drai o drallanw gwaedryar,
A lliw gwyar gwyr yn heli,
A llurygawr glas a gloes trychni,
A thrychion yn dudd rhag rheiddrudd ri.
O ddygyfor Lloegr, a dygyfrang â hi,
Ac eu dygyfwrw yn astrusi,
Y dygyfod clod cleddyf difri;
Yn saith ugain iaith wy faith foli.

PENNILLION.

XXXIX.

Da ydyw'r gwaith, rhaid d'we'yd y gwir,
Ar fryniau Sîr Meirionydd;
Golwg oer o'r gwaela gawn,
Mae hi etto yn llawn llawenydd:
Pwy ddysgwyliai canai'r gôg
Mewn mawnog yn y mynydd?

XL.

Y sawl, a feio arnaf, bered,
Heb fai arno nac arbeded:
Y sawl ynt dan eu beiau beunydd,
Fe eill y rheini fod yn llonydd.

XLI.

Tro dy wyneb attai 'n union,
Gyd a 'r wyneb tro dy galon,
Gyd a 'r galon tro d'ewyllys,
Ystyria beth wrth garwr clwyfus.

XLII.

Lawer gwaith a bu fy mwriad
Gael telynor immi'n gariad,
Gan felysed swn y tannau
Gyd a 'r hwyr a chyd a 'r borau.

ENGLYNION.

I Gaer Gai *a losgid gan wyr* Cromwell.

Caer Gai nid difai fu gwaith tân arnad,
Oernych wyd yr awrhon;
Caer aethost i' m câr weithian;
Caer Gai lle bu cywir gân.

I Gaer Gai

Wedi ei hail adeiliadu.

Llawer Caer, yn daer, i'w dydd a losgwyd,
Lesg-waith wyr di-grefydd;
Y gaer hon i gywir hydd
Caer gain yw Caer Gai newydd.

P. B. W. Rowland Fychan * a' i cant.

ENGLISH POETRY.

TRANSLATION OF GWALCHMAI'S ODE TO OWAIN GWYNEDD †.

The generous chief I sing of Rhodri's line,
With princely gifts endowed, whose hand
Hath often curbed the border-land,
Owain, great heir of Britain's throne,
Whom fair Ambition marks her own,
Who ne'er to yield to man was known;
Nor heaps he stores at Avarice's shrine.

* Rowland Fychan lived during the latter part of the 17th century, and distinguished himself as a Welsh writer, and particularly by the translation of one or two English works. He lived at Caer Gai in Merionethshire, the place here mentioned to have been burnt in the time of Cromwell. So much of the merit of these Englynion depends upon the turn of expression in the original, that they could not be advantageously rendered into English.—Ed.

† It is not very easy to trace in the Welsh Histories the event, to which this Poem relates. But, as Gwalchmai lived at the period of its occurrence, it is not too much to conclude, that the particular action, here detailed, may have escaped the more general researches of later historians. Humphrey Llwyd, in his "Historie of Cambria," notices two battles fought near the Menai, during the reign of Owain Gwynedd: one in 1142, "when a great number of Irishmen and Scots landed at Abermenay," upon which occasion Owain fell upon them with such slaughter, that but few escaped alive. The other happened in 1157, in which year Henry 2d sent a fleet to Anglesey under the command of Madog ab Meredydd, Prince of Powys, part of whose force made a descent on the island, and, after ravaging the country and plundering two churches, were all cut off by the inhabitants in their attempt to regain their vessels. Moses Williams was of opinion, that Gwalchmai's Ode had reference to this action; but neither this nor the former seems of sufficient importance to justify the high strains of the poet. We must therefore infer, either that no memorial of this particular battle has been preserved by the ordinary historians, or else that Gwalchmai alludes to a series of victories obtained by Owain over Henry 2d, in 1157, commencing with the successful ambuscade of Owain's two sons at Coed Eulo,

Three mighty legions o'er the sea-flood came,
Three fleets intent on sudden 'fray,
One from Erin's verdant coast,
One wit Lochlin's armed host,
Long burthens of the billowy way:
The third, from far, bore them of Norman name,
To fruitless labour doom'd and barren fame.

'Gainst Mona's gallant Lord *, where lo! he stands,
His warlike sons rang'd at his side †,
Rushes the dark tumultuous tide,
Th' insulting tempest of the hostile bands.
Boldly he turns the furious storm,
Before him wild Confusion flies,
While Havoc rears her hideous form,
And prostrate Rank expiring lies:
Conflict upon conflict growing,
Gore on gore in torrents flowing,
Shrieks answering shrieks, and Slaughter raving,
And high o'er Moelfre's front a thousand banners waving ‡.

Now thickens still the frantic war,
The flashing death-strokes gleam afar,
Spear rings on spear, flight urges flight,
And drowning victims plunge to night;

in Flintshire, and terminating with the defeat of Madog ab Meredydd in Anglesey, as above mentioned. The intermediate successes were obtained near Flint and Rhuddlan: and on the former occasion several Englishmen of distinction were slain. It may add to the authenticity of the account given in this Ode to mention, that Gwalchmai was himself a warrior.—Ed.

* The original words, here translated "Mona's gallant Lord" are "*draig Mon*," literally the dragon or chief of Mona; for *draig* has both significations. Gwalchmai elswhere uses "*draig Prydain*," for "Sovereign of Britain."—Gray was wrong in supposing the word had any reference to Owain's crest.—Owain is here called Chief of Mona, in all probability, because the general residence of the Princes of Gwynedd was at Aberffraw in that island. —Ed.

† According to Humphrey Llwyd's History, Owain Gwynedd had as many as seventeen sons, and most of them remarkable for their valorous conduct.—Ed.

‡ The hill, here called *Moelfre*, is perhaps in that part of Anglesey, near the Menai, now called *Tal y Voel*. The original name, however, is now lost.—It may be proper to apprise the English reader, that the word is pronounced *Moelvray*.—Ed.

Till Menai's overburthened tide,
Wide-blushing with the streaming gore,
And choked with carnage, ebbs no more;
While mail-clad warriors, on her side,
In anguish drag their deep-gash'd wounds along,
And 'fore the red-stained Chief are heaped the mangled throng.

Thus Loegria's onset, Loegria's flight,
The struggle, doom'd her power to tame,
Shall, with her routed sons, unite
To raise great Owain's sword to fame:
While seven score tongues of his exploits shall tell,
And all their high renown through future ages swell.

***

TRANSLATIONS OF THE PENNILLION.

XXXIX.

On Meirion's hills (the truth to speak)
Delight is often found;
For though the scene be bare and bleak,
Yet mirth and joy abound:
Who would expect the cuckoo's song
To hear the mountain bogs among?

XL.

Who is himself quite free from blame,
Let him alone my faults proclaim;
But those, whose faults we daily see,
May spare their pains to censure me.

XLI.

Turn, quickly turn thy face, I pray,
And with thy face turn here thy heart,
Oh, let thy will too turn this way;
Think something of thy lover's smart.

XLII.

Oft has it been my wish to gain
A lover in a minstrel-swain,
Who, with his harp's melodious pow'r,
Might soothe the morn and evening hour.

***

WALES.

OLD CYMMRODORION SOCIETY.—The recent formation of so many praiseworthy associations in Wales for advancing a knowlege of the language and literature of the country may render it interesting to have some account of the first Institution of this nature ever established. By this is meant the original Cymmrodorion Society, founded in London in the month of September, 1751, under the patronage of his Royal Highness the Prince of Wales. From an Introductory Address prefixed to the "Constitutions of this Honourable Society," printed in 1778, it appears, that the main object of the Institution was the cultivation of the Welsh language, on the excellence and utility of which are given some very judicious remarks. "To this end," the Introduction proceeds, "a considerable number of persons, natives of the Principality of Wales, residing in and about London, inspired with the love of their common country, and excited by their reverence for the name of Britons, established a Society in the year 1751, distinguished by the stile and title of Cymmrodorion *. And, although the cultivation of the British language, and a search into antiquities were the principal end of their meeting together, it was not however by any means intended to make those enquiries and speculations the sole objects of their attention. They likewise proposed to render this Society as useful in general as the nature of it would admit; to facilitate which laudable design, and, to make its influences as extensive as they appeared beneficial, it was agreed, not only to establish a general acquaintance amongst the natives of the Principality of Wales, but also a friendly intercourse and correspondence with all candid enquirers into truth.

"And, as we glory in being the offspring of the ancient Britons, it will be our endeavour to prove ourselves worthy of that honourable appellation, by imitating those social and generous virtues, for which our ancestors are so justly renowned: more particularly, we shall be attentive to the true interest of our native country, and seek to procure its welfare and prosperity; and, that we may not be wanting in the noblest and most Christian virtue, we shall contribute our endeavours towards the instruction of the ignorant, and the relief of the distressed part of our countrymen.

"With regard to ourselves, as members of this Society, it will

* Or, Aborigines.

be our constant care strictly to observe a just order and decorum at our several meetings; to conduct ourselves unblameably and inoffensively; to discourage all vice and immorality; to promote every private and public virtue; to testify our firm attachment to his Majesty King George, and his mild and auspicious government; to cultivate a good understanding amongst ourselves, and to extend our charity and benevolence towards all mankind."

The "Constitutions," that follow, eighteen in number, together with the "General Heads of subjects to be occasionally considered and treated of in the correspondence of the Society of Cymmrodorion," are too long to be inserted in the present Number. But their interesting character, as well as their close alliance with the principles, on which other Societies, of the same description, have since been established, will, no doubt, be accepted as a sufficient reason for introducing them hereafter into the CAMBRO-BRITON. On the present occasion it only remains to add, that the publication, from which the preceding extracts are made, contains the names of more than 350 members, including those that were only "corresponding members." And in this list are to be found the names of most natives of the Principality, eminent, at the time, for their talents or station. ***

CHURCH UNION SOCIETY IN THE DIOCESE OF ST. DAVID'S.—The following are the premiums proposed by this laudable institution for the present year. The decision will take place in July:—

A premium of Fifty Pounds (by benefaction) for the best Essay on the necessity of a Church Establishment in a Christian Country, for the preservation of Christianity among the people of all ranks and denominations; and on the means of exciting and maintaining amongst its own members a spirit of devotion, together with zeal for the honour, stability, and influence of the established Church.

A Premium of Five and Twenty Pounds for the best Essay in Latin,—De Britanniæ meritis erga religionem propagatam, stabilitam, reformatam, ope Pauli Apostoli prædicantis, Constantini * stabilientis, Henrici restituentis, præeuntibus Edwardorum Regum legibus, et Wickliffi aliorumque vindiciis Christianæ veritatis.

* Constantinum magnum non tantum in Britannia Cæsarem, primum dictum esse, sed e Britannia orinndum fuisse, adeo certum judicat Baronius, et non nisi extremæ dementiæ homines illi sententiæ repugnare dicat. (Strauchii Breviarium Chronolog, p. 849.)

EDUCATION.—This very important subject was noticed in the Second Number of the CAMBRO-BRITON: and its intimate connection with the welfare of the country cannot be too frequently urged upon the public attention. When the deficiency of public schools was mentioned on the former occasion as an evil, peculiarly affecting the Principality, an exception ought to have been made in favour of South Wales, where a spirit of liberality seems to prevail in this respect truly worthy of general imitation. This observation is applicable, in a particular manner, to the Carmarthen Grammar School, whose public recitations on the 22d and 23d of December last seem to have indicated a degree of general improvement, as well as of individual talent, highly creditable both to the conductors and pupils of that respectable Seminary. And it deserves to be mentioned, that the cultivation of the Welsh tongue forms a prominent feature in the system of education pursued at this school; a characteristic, that, while it confers so much honour on this particular establishment, reflects a proportionate disgrace on most others in Wales. Several Welsh productions were very ably recited on the occasion above-mentioned, as well as many in Hebrew, Greek, Latin, and English.—On the 23d of December the dramatic performances of the students of the Cardigan Grammar School, which had been suspended in consequence of an accident in the Town-hall on the 17th of that month, were resumed with great success. The ability, with which the characters were supported, drew forth the applause of a numerous and respectable audience. The performance on this occasion was Mrs. Hannah Moore's Sacred Drama of David and Goliah.—On the 4th of January the public examination of the children of the British School, at Newport in Monmouthshire, took place in the presence of Sir C. Morgan, the Patron, and other distinguished individuals. Sir C. Morgan's liberal patronage of this very laudable institution is only one amongst many of the public spirited acts, which ought to secure the gratitude of his country.

* * *

CHARITABLE DONATIONS.—The inclemency of the late season, unequalled for many years, has not failed to have its natural effect on the characteristic benevolence of this country. The misery, necessarily occasioned by the severity of the weather, has in consequence experienced very general relief throughout the kingdom. And the inhabitants of Wales have had their share in this beneficent work. The following instances deserve to be here recorded.—On the 23d of December the Rev·

Mr. Picton, of Iscoed, gave his annual donation of mutton to the poor of St. Bride's Major and Wick, Glamorganshire.—In the same month D. H. Pugh, Esq., High Sheriff of Carmarthenshire, distributed five guineas amongst the prisoners in the gaol of that county, on Christmas day; and W. H. Scourfield, Esq. M. P. for Haverfordwest, gave a bountiful donation of beef, potatoes, &c. to the prisoners in the gaol of the county of Pembroke.—About the same period Panton Corbett, Esq. of Leighton-hall, near Welshpool, distributed 20 tons of coal amongst the poor cottagers in his neighbourhood, being his third annual donation of the same sort.—A waggon load of coals was also supplied, in the beginning of the year, by Lord Cawdor to the prisoners in the borough gaol of Carmarthen: and a similar donation by Mr. Timmins to the inhabitants of the county prison.—On the 8th of January Lord Clive's annual donation of beef and bread was distributed amongst upwards of 500 poor families in the vicinity of Powys Castle: and on the same day a donation of the same description was dispensed by his Lordship amongst the poor of the town and neighbourhood of Montgomery.—In the first week in January Pryse Pryse, Esq., M. P. for Cardigan, distributed 15 guineas worth of culm amongst the poor of that town.—The Bishop of St. David's also supplied eight and twenty poor families with coal in the neighbourhood of Abergwilly.—The Hon. J. F. Campbell, M. P. presented a donation of ten guineas to the poor debtors confined in the borough gaol of Carmarthen.—Early in January John Owen, Esq. of Penrhos, Montgomeryshire, ordered the sum of 30l. to be distributed amongst the poor in his neighbourhood.—Mrs. Myddleton Biddulph transmitted to the Warden of Ruthin the sum of 20*l.* for the relief of the poor of that town, together with a donation for the poor prisoners in the county gaol.—On the 18th of last month a public meeting of the inhabitants of Carmarthen was holden for the purpose of adopting means for the relief of the distressed and industrious poor of that town; and soon afterwards a considerable subscription was raised for the promotion of this benevolent object.—A liberal donation was distributed by Lord Robert Seymour amongst the poor of the town and neighbourhood of Llandilo.—Lord Dynevor has given a plentiful supply of soup to the poor in the neighbourhood of Dynevor Castle; his Lordship has also made a donation of 5*l.* to the debtors in the county gaol of Carmarthen.—And Lord Cawdor, Sir Wm. Paxton, George Meares,

Esq. and Thomas Taylor, Esq. have likewise made liberal donations in money, provisions, and coals to the general inmates of the same prison. ***

MISCELLANEOUS INTELLIGENCE.—The shipwrecks, that took place during the month of December on the coasts of Wales, form a melancholy feature under this head. Five vessels appear to have been lost during that month, four on the coast of South Wales, and the other between Barnsley Island and Pencilian, Carnarvonshire. And in the latter instance six out of seven persons, the whole number of the crew, unhappily perished in their attempt to gain shore in the boat after the vessel had been driven amongst some rocks in the neighbourhood.—On the 19th of December the Bishop of Bangor held a public Ordination, when David Williams, A.B., John Jones, A.B., and Thomas Jones, clerk, were ordained priests, and Edward Williams, A.B., John Prichard, A.B., and Thomas Stacey were ordained deacons.—The Montgomeryshire Yeomanry Cavalry, commanded by C.W. W. Wynn, Esq., M.P. has recently received an accession of two new troops, whereby the whole force of this respectable corps now consists of six troops.—The Royal Maelor Regiment of Flintshire Yeomanry has also been augmented by the addition of two troops, which have chiefly been raised by the active exertions of Lord Kenyon, whose loyal zeal in the cause of his country, upon all occasions that call for it, cannot be too highly applauded.—Lord Milford has made an offer to his Royal Highness the Prince Regent to add a third troop of Yeomanry Cavalry to those already under his Lordship's command in the county of Pembroke.—The Denbighshire Subscription, for encreasing the yeomanry force of the county, established in consequence of a meeting noticed in the last Number of the CAMBRO-BRITON, amounts to about 1300*l.*—On the 9th of January the Bishop of St. Asaph held a public Ordination, when Thomas Lewis Hughes, A.M., George Cunliffe, A.B., and George Redavay Matthews were admitted into the holy order of Priests.—A CYMERIGYDDION Society has lately been instituted at Liverpool, to co-operate with the other Societies so laudably established for the preservation and promotion of the Welsh language and literature. The Society had their anniversary dinner on the 3d ult. when Henry Butler Clough, Esq. as Honorary President, was in the chair. ***

LITERATURE.—The following works, in addition to those

noticed in the preceding Numbers, are now in the course of publication or contemplated.

The Rev. WALTER DAVIES, of Manafon, Montgomeryshire, has recently prspared for the press the first complete edition of the POEMS of HUW MORUS, which will speedily be published at Wrexham.

[The merited estimation, in which the productions of this poet have ever been holden, together with the Editor's acknowleged ability for the undertaking, cannot fail to ensure to this work an ample share of patronage among the lovers of Welsh poetry. As a song-writer Huw Morus has generally been considered unrivalled.]

A WELSH TRANSLATION of the Works of JOSEPHUS, which has been published in Numbers at DOLGELLAU, will soon be completed.

A new Quarto Edition of the BIBLE, in WELSH, with the Annotations of the late Rev. John Williams, is in the course of publication at Carmarthen.

PROPOSALS are now in circulation for publishing by subscription Y DILIW, being a Welsh Epic Poem on the Deluge, by Mr. DAVID RICHARDS (*Dafydd Ionawr*), the price of each copy to be 4s. and the work to be put to press as soon as subscriptions have been secured for 200 copies.

[As the merits of this author have, for a long time, been well known to the public, it is confidently hoped, that he will meet with such patronage, as will not only enable him to defray the expences of publication, but also be a just remuneration for devoting a long life and eminent talents to the cause of Welsh literature.]

Can any of the readers of the CAMBRO-BRITON inform the Editor, whether a Welsh MS. Translation of Aristotle's Metaphysics, by the celebrated Dr. John David Rhys, is any where in existence? The learned Doctor certainly contemplated such a work with a view to establish the capacity of the Welsh tongue for expressing the most subtile operations of the mind: and WOOD, in his *Athenæ Oxonienses*, mentions, that the translation was actually deposited amongst the MSS. in Jesus College Library at Oxford. ***

OBITUARY.

DECEMBER 23.—John Martin, Esq. of Withybush, Pembrokeshire, much respected and regretted.—After a long illness, John Philips Langhorne, Esq. of Orlandon, Pembrokeshire, deeply

and deservedly lamented by a numerous circle of friends.—25th. At Bodynlliw, Merionethshire, Thomas Davies, Esq. aged 63, of Bryn Cynfrig.—At Moser House, Suffolk, aged 64, the Right Hon. Emily, wife of Lord Henniker, the only surviving daughter of Robert Jones, Esq. formerly of Dyffryn, in the county of Glamorgan.—31st. Mrs. Jones, aged 72, wife of Mrs. O. Jones of Llysfaen, near Abergele.—JANUARY 2d. Charlotte Maria, third daughter of the late Rev. Dr. Myddleton, of Gwaynynog, Denbighshire.—At Brinsop Court, Herefordshire, aged 79, Mrs. Davies, of Burver, Radnorshire; a lady whose habits of benevolence and Christian piety had rendered her an example worthy of general emulation.—8th. After a short but severe illness, in the spring of life, Mr. George Jones, surgeon, of Ruthin, Denbighshire, whose private worth has rendered his death a source of the most lively regret to his friends and connections.—9th. Mr. Evan Price, watchmaker, of Llanfyllin, Montgomeryshire, aged 104 years and ten months. Until two years previous to his death he was able to attend to his trade; and to the last his sight was sufficiently strong to enable him to read a newspaper without the aid of glasses. He died generally respected.—12th. Mrs. Parry, widow of the late Mr. Robt. Parry, surgeon, of Mold, in the county of Flint: a lady deeply lamented by those relatives and friends, to whom her private qualities had endeared her, and deservedly regretted by all her acquaintance.—16th. Rev. R. Roberts, Rector of Gwaenyscor, in the county of Flint, a gentleman distinguished as a worthy man and a good Christian.—17th. At the Parsonage-house, Llansaintffraid, Montgomeryshire, the Rev. Morgan Pryse, aged 60, a Deputy Lieutenant for the county of Montgomery, and a Justice of the Peace for the county of Denbigh. Esteemed and respected, as he was through life, for his social worth, he will long be an object of the most sincere grief to his numerous friends.—*Ib.* Col. Lloyd, of Dole Castle, near Milford, a Gentleman, whose valuable services as an active, intelligent, and humane magistrate will cause his death to be felt as a serious public loss.—*Ib.* Miss Bowen, sister of the late Jas. Bowen, Esq. of Pantyderry.—18th. At Northop, Flintshire, Henry Parry, Esq. late of Montego Bay, Jamaica.—19th. George Roch, Esq. of Clereston, Pembrokeshire.—23d. Lawton Parry, Esq. of Glanrafon, in the county of Denbigh,

ERRORS CORRECTED.

No. 5. Pa. 187, l. 13, for "Camenæ" *read* "Camœnæ."
Pa. 190, l. 10, of the "Cyfarch," for "yu,' *read* "yn.